Mr R. Johnson


# EPISCOPAL WATCHMAN.

"I HAVE SET THEE A WATCHMAN UNTO THE HOUSE OF ISRAEL."

REV. SAMUEL FULLER, JR. A. M., EDITOR. HARTFORD, CONN., JANUARY 17, 1832. VOL. V.....NO. 36.


*For the Episcopal Watchman.*

MR. EDITOR:—The following lines were written by a young friend of mine, a boy of thirteen years old. They have some intrinsic merit, and their publication may incite their youthful author to the cultivation of his talent. In this belief, I ask for them a place in your paper.

P. Q.

GALILEE.

The sun sunk low, and cloudless was the sky;
The stars shone bright—the moon rose slow on high;
And all was silent, save the dash of thee,
O dark blue wave, of sacred Galilee!

The boatman rows, amid the sullen roar
Of angry waves, that rush upon the shore;
But homeward all his thoughts and feelings tend,
Till gloomy shadows of the night descend.

Then rowing home to his expectant wife,
His hope, his joy, the solace of his life;—
He feels those pleasures in his bosom glow,
Which joys like these, and these alone bestow.

So to the East, the Christian Pilgrim turns;
His heart with fire of heavenly rapture burns;
With eye prophetic, in the gloom he spies,
A native home—far distant in the skies. Psi.

## MISCELLANY.

### THE SESSIONAL SCHOOL.—MR. WOOD.

The Sessional School of Edinburgh is one of the most interesting institutions that has come under my observation. It was founded some years since, under the patronage of the ministers of the Established Church, for the education of the children of the poor; and affords, at present, the means of instruction to more than five hundred. In cases where parents consider themselves too poor to pay any tuition fee, the children are taught gratuitously. In most instances, however, the trifling sum of sixpence a month is required. The school was originally established according to the systems of Bell and Lancaster; and has reached its present superiority by gradual improvement, under the direction of Mr. John Wood. This gentleman is a member of the faculty of advocates, a man of education, and, I believe, of easy fortune. At any rate, he is not officially connected with the tuition of the school; and is without any compensation for his labors, except the consciousness of doing good. Yet he may be found at all times in the schoolroom, drilling the pupils, with all the industry, and far more than the energy and enthusiasm of an ordinary master. His first connexion with the institution arose from his situation as trustee of a small fund for educating the poor. He selected this school for the objects of his vicarious bounty; and attended, from time to time, to examine personally and minutely into their progress. Becoming more and more interested, his visits grew more and more frequent, until, at last, he became the instructer of the part of the school above alluded to. The master, perceiving the advantages derived from his method of teaching, requested him to communicate its benefits to the whole school. From the moment he complied with this request, the system has advanced with increased vigor, receiving daily improvement from the increased experience of the same sagacious, wise, and benevolent mind.

His grand principles are, that instruction ought to be imparted as far as possible by word of mouth; and that, from the beginning, the child should be made to underatand every thing that it learns: simple principles, it is true, and perfectly obvious; yet how grossly neglected in ordinary systems of education!—But to proceed to practical details. The school-room is a very large apartment; the number of scholars is five hundred. A row of desks, with benches, is ranged around the whole room, next the wall. At these desks, one half the boys are learning to write and cipher, under the direction of their monitors; while the other half are standing on the floor, actually engaged in recitations, in spelling, reading, or arithmetic. The two divisions change places every hour, or half hour. The boys are divided into classes, according to the attainment of each in each department of study. The time that a boy has been at school, is suffered to have no influence. He is prompted or degraded, according to his improvement. Nor is a class in reading, kept together for the convenience of a master in arithmetic. Each department has its separate classification. The number preferred for a class is thirty; and the reasons assigned for this number are that it secures a greater degree of spirit and emulation than a smaller one, and enables the master to select superior monitors for all his classes; whereas, were these smaller and therefore more numerous, he must probably content himself with inferior ones. The monitors are chosen from the more advanced boys; and understanding well the mode of instruction through which they have passed, they are intrusted, in great part, with the tuition of their inferiors. Each monitor is attended by an assistant, whose province it is to preserve order and report misconduct. The monitors are, of course, constantly overlooked by the masters, who interfere, from time to time, in the examination of the classes. Rewards and punishments are settled, after many trials and much thought and experience, on the ancient basis. The boys go up and down, according as they correct their neighbors, or are themselves corrected; and prizes, of small value, are frequently offered, to stimulate exertion.—The rod, though sparingly used, is still suspended *in terrorem*, and occasionally employed to subdue obstinacy, to restrain petulance, to convince perverseness, to apply, in a word, a sovereign remedy to all the vices and errors of the schoolboy.

I cannot better illustrate the peculiar features of the system, than by supposing an infant to commence here his education, and by pursuing his progress to the highest class. The child learns his letters as he would have done ages ago from any village goody "spectacle on nose." He next proceeds to words of two letters; and here commences Mr. Wood's system. Instead of the senseless syllables ba be bi, ca ce ci, &c., real words of two letters are given to the child, to make his efforts intelligibly useful, and even agreeable to his infant mind. These words are always attended by definitions from the monitor; which are afterward required from the pupil on every occasion. Thus he is taught that "me" means myself; that "us" means you and I; that an "ox" is a *muckle coo*, &c. Having mastered a due portion of words of two letters, he proceeds to study in the same manner words of three.—Thenceforward he is no more perplexed with spelling out unconnected words; but is at once set to reading sentences, composed, it is true, in the first instance, only of words of three letters; yet calling for an additional effort of the mind, as he is immediately called upon to explain not only the signification of each word, but the meaning of the whole sentence he has read. This course is most diligently pursued. Not one or two, but a dozen questions are showered upon the tiny urchin, sufficient to perplex any child not trained upon the system I have endeavored to describe.

The pupil is soon promoted to more difficult readings. He begins to get an insight into grammar. A noun is described to him; and he is for some time required to pick out all the nouns in each sentence he reads. He is made familiarly acquainted with the genders and numbers. Why is this word boys, and not boy? asks the master. Because it means more than one: that is just what is meant by plural. The cases are reserved until after the verbs and prepositions are learned. The parts of speech being gone through with in the same way, and their bearing on each other gradually and necessarily insinuated, the pupil is prepared to grapple with the difficulties of construction; and is at length indoctrinated, without being obliged to pore over and commit to memory a stupid and unintelligible book, but by word of mouth, a method much more interesting and impressive, into all the subtleties of grammar. Long, however, before he has attained to this degree of knowledge, he has begun to imbibe accurate information on a thousand other points. While reading the selections collected by Mr. Wood, a multitude of allusions are satisfactorily explained, and some insight thus gained by the pupil into every branch of knowledge. The quantity of useful learning thus accumulated, is most astonishing. Logic, rhetoric, the history of nature and nations, mechanics, astronomy, are understood and intelligibly explained, at least in their elements, by children from nine to fourteen years of age.

Great assistance no doubt is derived in the communication of this knowledge, from the library of the school, to which the children have access; a privilege which they eagerly embrace. The information thus gained, they produce in answering the questions of their master; and thus false views are corrected, and true ones impressed upon the memory. Another exercise connected with reading, is well worthy of notice. Suppose a compound word to occur, the boy is required to decompose it, give the separate meaning of each part, and to recollect all the derivatives of the main root, with the definition of each. Thus, were the word *unprecedented* to occur, he is asked the meaning of *un* and *pre* and *cede* in composition, and to give an example of each. He is then required to repeat all the words into the composition of which *cede* enters, as recede, precede, &c. with their respective significations. His knowledge of the language, and command of words, is besides continually put to the test, and improved by being called upon for synonyms, for opposites, for distinctions in force, &c. In these points he thus becomes in fact superior to most men, and even scholars. Nothing but maps are used in teaching him geography. To ascertain the extent of his knowledge in this science, he is called on to point out the relative position of places, the course of rivers, &c., on a black board, without the assistance of even an outline of a country. The explanatory system is introduced into arithmetic; and great indeed is the skill he may by these means attain. He and his companions will multiply a line of fifteen figures by the most difficult single multiplier in ten seconds; and the complicated questions in fractions, they will unravel "familiar as their garters," if they have any. Much attention is paid to mental arithmetic. There is a class of about a dozen, any one of whom almost rivals the celebrated American boy, so long the subject of speculation. They will answer such a question as the following, within five seconds after it is given: What would be the amount in pounds, shillings, and pence, were thirteen shillings and four pence multiplied by 799?

Such is a brief view of a mode of instruction, which now in a high degree interests public attention, and may be generally useful as the best of all existing examples; a mode which deals in no profound speculations or brilliant theories, but is simple and practical throughout; a mode which treats the child from the beginning as a rational being; and while it developes, exercises and improves his original powers of thought, communicates knowledge by means at once the most interesting to the imagination, and the most intelligible to the understanding, and therefore of course the best adapted to impress the memory. Any one who remembers his own schoolboy days, spent under the influence of a far different system; who recalls the images of many a dog'scared book and perforated slate, and realizes in imagination the listless ennui of a vacant mind, the sighing impatience with which he was wont to await the breaking up, or rather the breaking out, of school, is indeed astonished upon entering the establishment I have endeavored to describe.—He sees every eye wide awake, every head erect, every countenance bright with intelligence. Study is manifestly an amusement, for its object is the oral communications of teachers whom the pupils love, and its end the attainment of knowledge which they are made to comprehend. In contemplating the extent of this knowledge, he is lost in wonder; he seems to himself never before to have realized the powers of the human mind, and is ready to apply the scene before him to the literal confirmation of that declaration of Scripture, "Out of the mouths of babes and sucklings thou hast ordained strength."

[*Griffin's Remains.*

### THE CELEBRATED BLIND TEACHER.

The life of Mr. Nelson was a striking exemplification of that resolution which conquers fortune. Total blindness, after a long gradual advance, came upon him about his twentieth year, when terminating his college course. It found him poor, and left him to all appearance both pennyless and wretched, with two sisters to maintain, without money, without friends, without a profession, and without sight. Under such an accumulation of griefs, most minds would have sunk, but with him it was otherwise. At all times proud and resolute, his spirit rose at once into what might be termed a fierceness of independence. He resolved within himself to be indebted for support to no hand but his own. His classical education, which from his feeble vision, had been necessarily imperfect, he now determined to complete, and immediately entered upon the apparently hopeless task, with a view to fit himself as a teacher of youth. He instructed his sisters in the pronunciation of Greek and Latin, and employed one or other constantly in the task of reading aloud to him the classics usually taught in the schools. A naturally faithful memory, spurred on by such strong excitement, performed its oft-repeated miracles; and in a space of time incredibly short, he became master of their contents, even to the minutest points of critical reading. In illustration of this, the author remembers on one occasion, that a dispute having arisen between Mr. N. and the Classical Professor of the College, as to the construction of a passage in Virgil, from which his students were reciting, the Professor appealed to the circumstance of a comma in the sentence as conclusive of the question. "True," said Mr. N., coloring with strong emotion; "but permit me to observe," added he, turning his sightless eyeballs towards the book he held in his hand, "that in my *Heyne* edition it is a colon, and not a comma." At this period, a gentleman who incidentally became acquainted with his history, in a feeling somewhere between pity and confidence, placed his two sons under his charge, with a view to enable him to try the experiment a few months. A few months trial was sufficient; he then fearlessly appeared before the public, and at once challenged a comparison with the best established classical schools of the city. Novelty and boldness of the attempt attracted general attention; the lofty confidence he displayed in himself excited respect; and soon his untiring assiduity, his real knowledge, and a burning zeal, which knowing no bounds in his own devotion to his scholars, awakened somewhat of a corresponding spirit in their minds, completed the conquest. His reputation spread daily, scholars flocked to him in crowds, competition sunk before him, and in the course of a very few years, he found himself in the enjoyment of an income superior to that of any college patronage in the [illegible] infinitely higher gratification of having risen above the pity of the world, and fought his own blind way to honorable independence.—*ib.*

### MAGNA CHARTA LIBERTATUM:

The Great Charter of Liberties, extorted from king John, in 1215. The barons who composed the Army of God and the Holy Church, were the whole nobility of England; their followers comprehended all the yeomanry and free peasantry, and the accession of the capital was a pledge of the adherence of the citizens and burgesses. John had been obliged to yield to this general union, and, June 15, both encamped on the plain called Runnymede, on the banks of the Thames, and conferences were opened, and were concluded on the 19th. The preliminaries being agreed on, the barons presented heads of their grievances and means of redress, in the nature of the bills now offered by both houses for the royal assent. The king, according to the custom which then and long after prevailed, directed that the articles should be reduced to the form of a charter, in which state it issued as a royal grant. Copies were immediately sent to every county or diocese, two of which are yet preserved in the Cottonian library in the British museum. To secure the execution of the charter, John was compelled to surrender the city and Tower of London, to be held by the barons till August 15, or until he had completely executed the charter. A more rigorous provision for securing this object is that by which the king consented that the barons should choose 25 of their number, to be guardians of the liberties of the kingdom, with power, in case of any breach of the charter, and the delay or denial of redress, to make war on the king, to seize his castles and lands, and to distress and annoy him in evere possible way, (saving only the persons of the royal family,) till justice was done. Many parts of the charter are pointed against the abuses of the power of the king as lord paramount; the tyrannical exercise of the provisions of the forest laws was checked, and many grievances incident to feudal tenures were mitigated or abolished. But beside these provisions, it contains many for the benefit of the people at large, and a few maxims of just government, applicable to all places and times, of which it is hardly possible to overrate the importance of the first promulgation by the supreme authority. "No scutage or aid shall be raised in our kingdom (except in three given cases) but by the general council of the kingdom." This principle, that the consent of the community is essential to just taxation, has been the life of the British constitution. The 39th article contains the celebrated clause which forbids arbitrary imprisonment and punishment without lawful trial: "Let no freeman (*nullus liber homo*) be imprisoned or disseized, or outlawed, or in any manner injured or proceeded against by us, otherwise than by the legal judgment of his peers, or by the law of the land. We shall sell, delay, or deny right or justice to none." This article contains the writ of *habeas corpus*, and the trial by jury, the most effectual securities against oppression, which the wisdom of man has devised, and the principle that justice is the debt of every government, which cannot be paid without rendering law cheap, prompt, and equal. The 20th section is hardly less remarkable: "A freeman shall be amerced in proportion to his offence, saving his contenement, a merchant saving his merchandize, and the villain saving his wagonage." The provision which directs that the supreme civil court shall be stationary, instead of following the king's person, is an important safeguard of the regularity, accessibility, independence, and dignity of public justice. Blackstone has given an edition of the Charter, with an introduction in his Law Tracts.

[*Encyclopedia Americana.*

### BENEFICIAL RESULTS OF SAVINGS BANKS.

According to a Parliamentary return just printed, the gross amount of sums received on account of savings banks is, since their establishment in 1817, £20,760,228; amount of sums paid £2,648,338; the balance therefore, is £15,111,890. It also states the gross amount of interest paid and credited to savings banks by the commissioners for the reduction of the national debt as £5,141,410 8s. 7d. This is astonishing; and we vainly demand credence for it on less authority than the Parliamentary document. Here is a sum of twenty millions gathered in shillings and pence, from the humblest ranks, in about a dozen years; or upwards of a million and a half a year, saved out of the superfluities of the laboring people and lower order of shop-keepers!

The secret, in this instance, was practical economy; individual abstinence from those gross excesses which make the fortunes of the dram distiller and the ale brewer; virtue and decency, which are at once the cheapest and the surest way to wealth. The nonsense, that private vices may be public benefit, has been long exploded. But the success of the savings banks offers an irresistible proof that the source of national wealth is the national practice of integrity, manly self-denial, and quiet virtue.

[*Whittaker's Monthly Magazine.*

### EDITORIAL DIFFICULTIES.

Next to poverty, delinquent subscribers and dues, to which most editors and subject, the greatest difficulty is to please the public. For so great is the variety of public taste and feeling, that had the conductor of a periodical paper as many heads and as many pens as his paper has readers, he could never hope to please all; for they cannot please themselves. Does he speak out in language plain and simple? it is mere common place; the taste of the learned is not gratified; it is fit only for the vulgar. Does he aspire to elegance? the unlearned cannot understand, and the learned regard him as a pedantic fellow, dabbling in what he has no real pretensions to. Does he show his colors, and boldly contend for his ground? he is too severe. Does he hide himself beneath a mass of equivocal matter? he is a temporizing [illegible] pumpkins extracts that are better than he can write, he has no talents of his own to display; and if he fills his paper with original matter, he might have given something better from the works of others. If he attempts to philosophize, it is dull and uninteresting; and if he writes on plain and familiar subjects, every body knew them before. Does he attempt to instruct? he needs to be instructed. Does he use his endeavors to amuse? it is light and trifling. People generally are fond of being praised, and one would suppose this might satisfy them. But let an editor try the expedient, and he will soon find out his mistake. For such is the power of envy that no one will thank him for praising *him*, and every one will hate him for praising others. Most people are fond of hearing their neighbors slandered; but if you attempt to point out either the vices or follies of mankind, every one will find something applicable to himself; and here again you encounter the hatred of the whole mass. Every person can tell you how to conduct a paper to please himself, and of course to offend every one else. These being stubborn facts, there is no alternative but for an editor to please himself if he can, and hazard the consequences. If he does this, he will be certain to satisfy one, which is more than he can say if he tries to please all.

[*Upland Union.*

### THE FLAG OF BELGIUM.

An official description of the Belgian Flag has been received at the Department of State; it contains three broad vertical stripes, of which that nearest to the Staff is black, the middle one yellow, and the outer red.

## BIOGRAPHY.

### JAMES MADISON.

James Madison, first Bishop of the Protestant Episcopal Church in Virginia, was born August 27, 1749, near Port Republic, in the county of Rockingham, Virginia. His father was for a long time clerk of the extensive district known as West Augusta, of which Rockingham county formed a part. At an early age, the son was sent to an academy in Maryland, where he remained for several years, and received instruction in the classics. He then entered the college of William and Mary, where he was matriculated in 1768, and from which he obtained several honorable testimonials of his proficiency. One was the gold medal assigned by lord Botetourt for the encouragement of classical learning, which was awarded to him in 1772. He studied law under Mr. Wythe, and was admitted to the bar; but he never relished the profession, so that, after one successful effort in an admiralty case, he abandoned it, and devoted himself to the church. In 1773, he was chosen Professor of Mathematics in William and Mary's College, and, in 1777, was made President of that institution, being then about 28 years of age. The statutes of the college required that the President should be 30, but the rule was suspended in his favor. In the same year, he visited England, in order to qualify himself still more for the duties of his station. He continued abroad, principally in London, until the latter part of 1778, and during his absence enjoyed the advantage of the aid and instruction of Cavallo in natural philosophy, and of other distinguished men in various branches of science. On his return home, he took charge of the college, and commenced that long career of usefulness, which entitles him to be considered as one of the greatest benefactors of Virginia. Throughout the whole revolutionary war, he was unceasing in his exertions to sustain the college; and it was only for a short period during the struggle, that its exercises were intermitted, viz: the autumn preceding and the winter and spring succeeding the siege of Yorktown. Until 1784, he was not only President, but Professor of Mathematics and Natural Philosophy. In that year, he gave up the Mathematical department, and became Professor of Natural and Moral Philosophy, of the Laws of Nature and Nations, &c., and continued in this office until the period of his death.

In 1788, he was chosen Bishop of the Protestant Episcopal Church, and in the following year again went to England for the purpose of consecration. Whilst there, he formed an extensive acquaintance amongst the most distinguished literati, with many of whom he kept up an uninterrupted correspondence during the subsequent part of his life. At the end of eight months, he returned to the United States. Various universities and literary societies subsequently conferred their honors on him. Under the care of Bishop Madison, the college of William and Mary advanced steadily in reputation, and became the *alma mater* of many eminent men. He was indefatigable in his lectures, and, when in good health, is known to have been engaged in the lecture-room from four to six hours every day throughout each week. He first introduced a course of systematic lectures on political economy into the college. In the department of natural philosophy, he excelled [illegible] enthusiasm there throwing a [illegible] charm over his lectures. As a bishop, also, he was ardent in the performance of his duties, and his sermons caused him to be ranked among the first pulpit orators of this country. This excellent man died March 6, 1812, in his 63d year, after a painful illness of many months. His remains were deposited, by vote of the Faculty of William and Mary's College, in the chapel hall, and a marble monument was erected over them. In person, Bishop Madison was tall and slender, of a delicate constitution; and nothing but the most temperate and abstemious habits could have prolonged his life to threescore years. In disposition, he was mild and benevolent; and few men have equally deserved esteem for virtues social, domestic, and personal. His manners were simple, but courteous and winning. He was a devoted friend to our revolution and to liberal principles of government. The eulogium which Bishop Madison pronounced upon General Washington is one of the finest discourses called forth by the death of that illustrious man.

[*Encyclopedia Americana.*

### HENRY MARTYN.

Henry Martyn, an able missionary, was born in Cornwall, in 1781; in 1797, entered St. John's college, Cambridge, of which society he was chosen fellow, in 1802. The following year, he took orders, and, in 1805, went to India, as a chaplain to the East India company. In the East, he distinguished himself by his rapid acquirement of the native languages. He became master of Sanscrit, translated the Common Prayer into Hindoostance, and performed divine service publicly in that language. From India, he proceeded to Shiraz, in Persia, and translated the Psalms and New Testament into the Persian tongue. He also held conferences with the learned Mahommedans, and converted some of them to Christianity. He died of a decline, in Persia, Oct. 16, 1812.—*Ib.*

## RELIGIOUS.

### FORMS OF PRAYER.

When psalms shall be versified, and hymns composed, *extempore*, and sung by a congregation at the moment—then, and not till then, will the enemies of the forms of prayer be consistent with their own principles.

When the Psalms shall be expunged from the Old Testament, and the Lord's Prayer from the New Testament—with some other passages—then, and not till then, will the advocates for forms of prayer think that extemporary public prayer may have claims worth inquiring into; for till then we have *Scripture* with us, and need look no farther.

And, when "singing," as recommended by both precept and example, is also expunged from the Bible—then, and not till then, will the reason for using forms of prayer sink to the same level with that for using extemporary public prayer—the very low level—mere human preference. Singing is never *extempore*, it always requires a form of words. This neutralizes all the arguments of the anti-liturgists. And they must get rid of singing, before they can consistently *open* a discussion with us.

They have nothing but a neutralized argument. We have a consistent argument, and Scripture in abundance besides.

Very many clear and decided examples there are in Scripture, of the use of forms of prayer; but *not one* clear and decided example is there in Scripture, of the use of extemporary public prayer. Several commandments there are in Scripture to use forms of prayer: not one commandment is there to use *extempore* public prayer. Some doubtful cases there may be; but these are not to be appealed to by either party.—*Prot. Epis.*

### COMMUNICANTS' COMPANION.

This is a beautiful little volume of 54 pages, from the Protestant Episcopal Press, bound in black, with gilt edges. It is a most welcome and seasonable gift, containing the sublime Communion Service of our Church, accompanied with such devotional exercises, and directions, as are calculated to invest this "pleasant feast of remembrance," with its proper delightful associations. Those who would make spiritual joy their companion to the altar, will be sure to find comfort and edification in the brief, but satisfactory suggestions here presented.—*Churchman.*

A FAREWELL ADDRESS,

*To the Students of Washington College, delivered in the College Chapel, on the 16th of Dec. 1831, by the Rt. Rev. T. C. Brownell, D. D. LL. D., on his retiring from the Presidency of the Institution. Published by request of the Students.*

YOUNG GENTLEMEN:—The time is at hand when I am to retire from the immediate charge of this Institution. It is an event which I cannot contemplate without some emotion. Having made the first movements for the establishment of the College:—Having been engaged, with great solicitude, in all the measures for procuring its Charter; for raising the funds for its endowment; for framing the laws for its organization and government;—having presided over the institution and discipline which has been dispensed in it, from its origin to the present time, it is naturally to be expected that my feelings should by strongly identified with its interests and its prospects.

These feelings of general interest, derive peculiar force from the acquaintances I have formed, and the attachments I have contracted, with the young men who have passed under my charge. About *eighty* youth have already received the honors of the Institution. They have carried forth into the world a measure of talents and worth of which its friends may well be proud. A little more than a month ago, I had the pleasure of meeting *thirteen* of these young men, at the Theological Seminary in New York; and I have seldom passed an evening with more unalloyed satisfaction than that which I then spent in their society. Of the students who remain in the College, I cannot be expected to speak, in their presence. Yet I deem it but justice to say that, at no time, has the Institution been more distinguished by the good order and good conduct of its members.

But, young Gentlemen, though I cannot leave you without some personal regrets, yet I am well convinced that the new organization of the Faculty will prove highly auspicious to the prosperity of the College. My time and my thoughts have been, necessarily, much engrossed by other duties, which have but little connexion with its interests—and nothing but the low state of its funds, and its consequent inability to support a President, could have induced me so long to hold an office, the duties of which ought to occupy the undivided care of the incumbent. By the liberality of the Legislature, and of individuals, the funds of the College are now in a somewhat more prosperous condition. A President has been elected, who will enter on his duties at the beginning of the next Term, and will be enabled to devote his exclusive labors to the promotion of its interests. His learning and talents qualify him well for the station; and I have full confidence in his zeal for the honor of the Institution, and in his devotion to the comfort and improvement of the students. The members of the Faculty possess my entire confidence and respect, as well as my affectionate regard. And I consider it highly favorable to the interests of the College that, hereafter, all the officers of Instruction are to reside within its walls, or in the immediate vicinity. In addition to these propitious circumstances, I have the satisfaction to know that there has been no period since the establishment of the Institution when so many valuable young men were preparing for admision to it.

But notwithstanding my confident expectations of the increasing prosperity of the College, and notwithstanding the opportunities I shall have, as a Trustee, of exerting myself for its welfare, I cannot think of dissolving my more immediate connexion with it, or my present relation to yourselves, without the most lively sensibility. I would fain believe, young Gentlemen, that there must be some emotions of a similar nature on your part. And that, though I have been unable to discharge effectively all the duties of a President, you have at least been convinced of my affectionate regards, and of my anxiety and zeal for your welfare. Under these impressions I have been induced to believe that you would lend a favorable ear to my parting counsels, while you are assembled to receive my parting benedictions. And may I not hope that these counsels, which are the last you can ever receive from me, will sink deep into your hearts, softened, as I trust they are, by the present occasion, and which I have ever found ready to welcome salutary advice.

Young Gentlemen—could I sum up all I have to say, in one single precept; a precept equally suited to your collegiate life, and to your subsequent intercourse with the world; it should be this;—"BE CAREFUL TO CULTIVATE, AND PRESERVE, AN UNSULLIED PURITY OF HEART, AND RECTITUDE OF LIFE."

The respect and esteem of your fellow men will contribute much to your happiness. Your own respect for yourselves, founded on integrity of life, and a good conscience towards God, will be essential to it. The "*mens conscia recti*" is the fountain and centre of all true happiness; and this cannot be attained and preserved without a strict adherence to the precept I have given you.

But any single precept, for the regulation of your lives, must embrace so wide a range of action, that it will be useful to be more particular, and to advert to some points of conduct, and some situations in life, where you will be most liable to error, and most in need of salutary counsel.

In the first place, then, I would caution you to BE CAREFUL IN CHOOSING YOUR COMPANIONS, AND IN FORMING YOUR FRIENDSHIPS.

The society of the world will be found very different from that of your college associates. It will be more diversified, and subject to fewer restraints. Now, to young men, like yourselves, the society of *the gay, the idle, and the dissipated*, will present peculiar allurements. It will open before you a thousand avenues of seduction, and the syren voice of pleasure will be heard singing deceitfully at the entrance of each. While your passions are strong, while you are yet untaught by experience, and while you are so easily accessible through the frailties of your nature, there is danger that those who compose this society should exercise an undue influence on your minds, and on your conduct. They will greatly surpass you in their knowledge of the world:—a knowledge which is very imposing to young men, confined to the retreats of a college, or just issuing from them. They will appear to you free from care, free from the drudgery of labor, and exempt from any restraints on the natural inclinations and desires. They will probably arrogate to themselves the exclusive possession of *genius*, contemn the labor of study, and despise the ordinary pursuits of life. They will endeavor to allure you to their society, by all the frailties within your own bosoms, and by all the gratifications you can be made to fancy they enjoy. But, my dear pupils, be well assured that their pleasures are all hollow, and heartless, as their professions are deceptive and false. Should you cast your lot with them, you can expect nothing from their communion but disgrace and ruin. You must either avoid them, or become their victims or their slaves. If you join yourselves to their society, you will soon be induced to become partakers in their vices and their follies; otherwise, your reserve will be regarded as a reproach on their conduct, which will not be endured. You will be charged with want of spirit, or with being influenced by some sinister motive. Incapable themselves of acting on high and honorable principles, they will throw on you the imputation of being actuated by some superstitious religious terror, or by some selfish desire to acquire the favor of a particular portion of the community.

Under the smart of such imputations, or even under the weak apprehension of them, how many wavering youth have we seen carried away by the current of dissipation? At first they yield a reluctant consent to conduct of a doubtful character. Next, they become abettors and actors in scenes which they cannot approve. Bye and bye, they advance further in vice; and rather than forego the approbation of their companions, and incur the charge of motives, which they are conscious of being free from, they stifle the reproaches of conscience, and plunge deeply in guilt; and in the end, are ready to commit, with greediness, actions which they formerly shunned with caution, and regarded with abhorrence.

I now appeal to your candor:—Do not such young men sacrifice every truly honorable, and every manly principle? Do they not absolutely renounce all true independence of character, and become voluntary slaves to the folly and caprice of their companions? Like the political demagogue, they stoop to those they despise. They associate with those whom they cannot respect. They slander those whose worth they cannot emulate. They maintain opinions which they disbelieve, and withhold sentiments which they approve. And to complete their degradation, they find themselves compelled to pay the most obsequious court to those whom they know to be most contemptible, both by their ignorance, and their vices.

Do not flatter yourselves, young Gentlemen, that you can associate with such company, without suffering in your reputation, or without being contaminated in your minds. A man will be judged by the company which he keeps. "Tell me whom you live with, and I will tell you what you are," says the Spanish proverb. We gradually assume the manners, habits, and sentiments of those with whom we associate, and it is impossible that we should hold habitual communion with the mean and the vile, without being degraded and debased.

In choosing your companions and friends, then, seek the society of the reputable, the wise, and the good. It is indeed your duty to cherish kindly sentiments towards all men; and, in your general intercourse with the world, to exercise a courteous deportment towards all; but in selecting your circle of social intercourse, and in choosing the friends of your bosom, your duty, your interest, and your happiness require, that you should restrict yourselves to the intelligent and the virtuous.

Next to a careful and judicious choice of your friends and companions, I would recommend to you HABITS OF INDUSTRY, AND A DILIGENT APPLICATION TO YOUR APPROPRIATE BUSINESS IN LIFE.

Industry is congenial to the nature and constitution of man. By bodily exercise the physical powers are strengthened and invigorated, and by habits of meditation and study the mind is enlarged and improved. Even the elements of nature require constant action to preserve them in a healthful state. The standing pool soon becomes noisome; and unless the atmosphere is fanned by the breezes, it becomes noxious and impure. It is a general law of Providence, therefore, and a law admirably adapted to the nature of man, that nothing shall be perfected without activity and labor. Who has ever made advances in learning and knowledge, without assiduous study and contemplation! All the wealth of the world cannot buy the knowledge of a single science, or even purchase a single idea. And virtue itself, the richest ornament of the soul, the noblest endowment of which man is capable, is that which of all others requires the most laborious efforts, both in the acquisition and the practice.

Indolence is mean and grovelling, and renders a man's life as miserable as it is useless. Who would be an insignificant cypher in the world—standing alone, and contributing nothing to its value? Who would be a mere drone in a community—adding nothing to its stores, and feeding upon what others have gathered? Who would be a very excrescence in society—contributing to it neither ornament nor use, but actually deforming its proportions while deriving nutriment from its substance? None but a base and degenerate mind can be content with insignificance. No man can be happy but from a consciousness of active endeavors in the cause of usefulness and of duty.

Young Gentlemen; if it shall please God to prolong your days, you have much to do in life. After the completion of your collegiate course, you have yet much to do in perfecting a liberal education. Think not that a young man's education is completed when he receives his Diploma, and leaves his *Alma Mater*. A collegiate course can be but a mere introduction to the several branches of learning which it embraces.—The graduate is still a tyro in knowledge. If he has ascended the steps, he is still in the vestibule of the temple, and has yet to penetrate its recesses.

I do not indeed recommend that you should exhaust your powers by boundless excursions through the regions of learning. I would limit your pursuits to objects not surpassing your grasp, either by their number, or their magnitude. But by a judicious appropriation of your time, in the study of your professions, and in the avocations to which they lead you, you will find much leisure for the successful prosecution of those studies which have constituted the business of your collegiate life. Such an appropriation of your leisure hours, will be equally profitable and delightful. It will recreate and refresh the mind, while it enlarges and improves it.

By continuing the study of the *Ancient Languages*, your taste will be refined and improved, and the avenues of knowledge will be extended; and by a familiarity with their grammatical construction, your minds will become habituated to the most profound philosophy. The study of *Belles Lettres*, will assist you to express your thoughts with clearness, strength, and elegance; and by enabling you the better to instruct, persuade, and delight your fellow men, will enhance your influence, and extend your usefulness. The perusal of *History*, will enlighten the understanding, and hold out the most lively incentives to virtue. It will suppy to you the lessons of experience, and furnishr you with wisdom and prudence, at the expense of your predecessors. The *Mathematical Sciences*, will supply the mind with useful subjects of speculation, will strengthen the reasoning powers, and enable you to make improvements in the arts and business of life. The study of *Physical Science*, the contemplation of the order and harmony of the universe, and of those laws which regulate its phenomena; will elevate the mind above grovelling objects and pursuits, will inspire you with pious affections, and will increase your reverence towards the great Creator, whose glory it declares, and whose eternal divinity it clearly evinces. There is no branch of classical learning, and no department of science, which will not improve your mind, increase your knowledge, and enhance your usefulness. Such portions of time, then, as you can redeem from your appropriate occupations and business in life, should be zealously devoted to the pursuits of literature and science.

But if your very relaxations from business are to be characterized by industry, what diligent application should be devoted to your peculiar pursuits in life! No profession can be learned or practiced without study and labor. It is the order of Providence that nothing shall succeed of itself. The plant springs not up unless the seed be sown, and there is no harvest without culture. "*Nihil movet non motum*," is a law of nature.—And so it is in the business of life:—*nothing moves without being moved*. Whatever design is to be accomplished, whatever object is to be effected, it is the economy of divine Providence that it shall be originated, conducted, and brought to a successful issue, only by enterprise and industry.

Young Gentlemen;—I might advert to many other points of conduct, in regard to which all youth are liable to error, and concerning which salutary advice might not be out of place; but the present occasion will not admit of minute detail. I cannot, however, forbear one other caution, relating more particularly to the discipline of your minds and tempers, and the regulation of your affections:—it is THAT YOU BE CAREFUL TO CULTIVATE A SPIRIT OF CANDOR, AND TO KEEP YOUR MINDS FREE FROM ALL PREJUDICES AND PREPOSSESSIONS.

Men have naturally within them a principle of pride and self-love, which inclines them to set an inordinate value on what relates to themselves, and to depreciate what pertains only to others. This propensity is particularly evinced in all the diversities of *party spirit*. How constantly do you see men disposed to justify, or excuse, all the principles and measures of the party with which they have connected themselves; and as constantly inclined to condemn, and vilify, all the opinions and acts of the opposite party! Each can see in the other nothing that is good or honorable. They mutually ascribe to each other the most sinister motives, and the most disingenuous conduct. And if we should judge of individuals entirely from the representations of their opponents, in politics or religion, we should hardly expect to find a worthy man upon earth. But neither self nor party is the standard of right.—You are to regard the commands of God, and the good of mankind, as paramount to all private or party considerations, and to receive them as the only unerring rules of truth and duty.

That you should be entirely free from every influence and bias, except those of truth and justice, supposes, indeed, a degree of virtue which we are hardly to expect in this imperfect state. You will have your private friendships and your local attachments. If you take an active part in the business of life, you will have your party interests: and even in your religious views, you will be identified with some particular denomination of Christians. But before you form such attachments and connexions, I would have you investigate with candor, and be fully satisfied in your own minds. I would caution you to beware of supposing that all intelligence and virtue are monopolized by yourselves, and those with whom you agree, and that all those who dissent from you are, of necessity, entirely in the wrong.—Especially I would guard you against the besetting sin of ascribing wicked or unworthy motives to all who may differ from you in opinion, and against the perversity of temper that would lead you to shun their society. Though the cause of charity may not be promoted by attempts at union, upon principles concerning which there is an essential difference of sentiment, yet in all other matters, and especially in the ordinary concerns of life, a free and unreserved intercourse contributes, in an eminent degree, to promote the spirit of candor, and the harmony of society. It is when men are most alienated from each other, in the common intercourse of life, that they are disposed to judge most uncharitably of each other's motives and conduct. The true principle of toleration, and of Christian charity, may be found in the observance of a rule, which applies in an infinite diversity of cases in human life, and which requires that we should "do to others, as we would have others do to us."

But it is not enough that you barely fill up the measure of equity, and refrain from injuring your fellow men. The condition of man in society, and the laws of God, equally require that you should cultivate a spirit of benevolence, and occupy yourselves in doing good. You are not only to repress every uncandid, irascible and vindictive feeling, and to free your minds from the corroding anxieties of jealousy and envy, but you are to cultivate a spirit of courtesy, mutual confidence, and brotherly kindness. It is not enough that you abstain from devising mischief against others, you must not too readily imagine any to be contrived against yourselves. What peace can he enjoy who lives in continual dissentions, and is harassed by perpetual suspicions! How much more pleasant is it to sail on smooth and tranquil waters, than to be constantly tossed on a tempestuous sea! How much more delightful to behold the face of heaven smiling with serenity, than to see it frowning with clouds, or raging with storms! How like a savage wilderness the world appears when men are engaged, like wild beasts, in harassing and devouring one another; and how like the paradise of God it seems when they are knit together in mutual love and concord! How calm the mind, how serene the countenance, and how happy the life of that man, who is conscious that he possesses the respect and esteem of the community in which he lives, and that he is earnestly and successfully engaged in promoting the peace and welfare of his fellow men!

But the regulation of the temper, the cultivation of benevolent affections, and the ordering of the entire life and conduct, must be influenced by religious motives, and guided by Christian principles, or all your efforts to these ends will be vain and fruitless. Such is the frailty and corruption of your nature, that you will stand in need of all the sanctions which Christianity enjoins, and of all the divine influences which it affords. But you have not now to learn that any system of morals which may be framed independently of the Christian religion, will ever be found hollow, unsubstantial and inefficacious:—nor would this parting moment be the proper time for first reminding you of your Christian obligations. Yet fleeting and transient as the present moment is, I do seize it, once more solemnly to charge you, by all your hopes of happiness, both here and hereafter, faithfully to perform all the duties which the Christian religion enjoins; and earnestly to embrace, and ever hold fast, that way of salvation which it unfolds. And "whatsoever things are amiable, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, any knowledge," I charge you to seek and to practice those things.

You will soon go forth from this institution to seek your appropriate stations in society, and to assume your appropriate parts in the business of life. And you are urged by every motive and consideration which can actuate the human bosom, to pursue an honorable and a virtuous course, to aim at high attainments, and to strive after extensive usefulness. Many eyes will be turned upon you, and many an anxious wish will be breathed for your success.

Your instructers will not fail to watch your future career in life, with intense solicitude. If you perform your parts well, it will be to them a source of heart-felt satisfaction:—if you fail, it will afford them cause of mortification and regret. You cannot possibly sink into insignificance and forgetfulness. Wherever you may go, whatever may be your station in society, so long as one of you remains in life, he will be remembered by his instructers, and by his fellow students, as a graduate of Washington College.

Young Gentlemen, let the debt of gratitude which you owe to your parents be to you a still higher stimulus to virtuous exertion. Remember the sacrifices they have made to secure your education, and rear you up for usefulness. Reflect on the care with which they sustained your helpless infancy, and pondered by day and by night for your welfare, when you knew not your right hand from your left. Consider the anxiety with which they have watched your youthful steps, from that period to the present moment. Be mindful of the prayers they have addressed to heaven for your welfare; and you will seek to requite their tenderness, their labors, and their cares, by leading an honorable and a virtuous life.

Your Country, too, has her claims upon you. The constitution of society is kept up but by succession. Those who now fill the stations of distinction, are rapidly passing off the stage. Another set of actors will soon occupy the busy scenes of life, and the posts of honor will be filled by the generation to which you belong.

But you owe a still higher responsibility to your God. He will hold you accountable for the faculties he has given you, and the means of improvement he has afforded you. You may not bury your talents in the earth; you may not squander them on worthless objects. To promote the glory of your God, and the welfare of your fellow men, is the great object of your existence. This is to be effected only by a life of sobriety, industry, integrity, and active benevolence. By such a life you will honor the institution to which you belong; by such a life you will gratify the fond anticipations of your parents, fulfil your duty to your country, and secure the approbation of your God.

"And now unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore."

## COMMUNICATIONS.

*For the Episcopal Watchman.*

FROM AN UNPUBLISHED JOURNAL.

COLIMA.—*Volcano—Commerce.*

It is no uncommon circumstance to see the peaks of the volcanoes of Colima covered with snow. These peaks are two, distant several miles from each other; the most southern being that from which eruptions have taken place. The last was about 13 years since (1816) when a part of the peak fell in and formed the large crater which is now distinctly seen from below, particularly from the small town of Touilla, 8 leagues from Colima, and which is situated at the foot of the Volcanoes. Of later years, smoke is frequently seen issuing from it, too plainly denoting the continuance of combustible matter within, and not unlikely, causing the earthquakes so frequently felt in this part of the country, extending even as far as Guadalajara, where the Towers of the Cathedral were thrown down, in 1816. The more northern peak is said to be 10,000 feet above the level of the sea, and is known as the Volcano of Ice, from the circumstance of the north side being, during all seasons, covered with snow and ice; and it is the opinion of the common people, that the ice is thrown up from the interior of the Volcano. They are thus distinguished by the names of Volcano of Fire and of Ice.

I could hear of no person who had ascended to the crater of the former; from the latter, great quantities of ice are taken to Guadalajara, Sayula Zapottan, and Colima, where at all seasons ice-creams are to be had.

It is taken away by mules, who are driven about two-thirds of the ascent, where ice is met with. From half-way up they are covered with tall pine trees, which, commencing at their base, form a beautiful band of green around the mountain's side; from this they are barren, but the eye is relieved by the dazzling cap of snow upon the peak.

Colima is unhealthy, particularly during the rains, when fevers are very prevalent—owing, no doubt, to the warm days and cold nights. Many of the inhabitants, particularly females, have the goitre, or buche, disfiguring them very much.—These swellings of the neck, are here attributed to the water of the river, (which is used for drinking,) passing over the roots of the Plantain tree, of which there are large quantities in the neighborhood. Be this as it may, I am also of opinion that they are caused by the water's containing some peculiar qualities, derived, perhaps, from the Volcano, from whence the river springs.

The territory contains about 60,000 inhabitants, one-third residing in the capital, the remainder scattered around in small towns, and ranchos, or farms. The land is very fertile, small rivulets traversing it in all directions. Large quantities of cotton are raised, most of which is sent to Guadalajara, where it is manufactured into coarse and narrow cloth, and also into Rebosos, or long scarfs, of which there is great consumption in all parts of the Republic. A machine has been erected about two miles from Colima, for cleansing cotton, which can daily clean 80 arrobes, losing in the operation two-thirds. Considerable part of that produced is sent away uncleaned, when it is necessary to do it by hand. The usual price is $2 for 25lbs., uncleaned. Cocoa-nuts form also an article of considerable commerce, being sent to the neighboring cities.—From the tree is produced a drink in general use, called tuba. It is produced by breaking a cocoa-nut from the tree, and placing an earthen jar under the small branch, formerly holding the nut, while the nourishment intended for the latter, thus falls into the jar. This drink is, I believe, also very common in India, where it is known by the name of tode. This is perhaps one of the most useful trees in this part of the country. The nuts serve for food, and the young ones have a delightful fresh water in them; the long bases serve for thatching huts, and from the fibres are manufactured ropes and bagging.

The principle article forming the commerce of this country is the salt, made on the Saline plains, near the sea.* Droves of mules are continually passing through Colima, from the salt deposits, on to Guadalajara, Zacatecas, Guanafauto, &c., where the greater part is consumed in the mines. The carriage of it to those places is worth five times more than its first cost—so that it is finally sold at from $9 to $15 for 300lbs, according to the distance they are obliged to carry it. The arrieros, or muleteers, are a hardy and honest race—they are careful of every thing confided to their care, and considering the bad roads they travel upon, and the hardships they endure, are reasonable in their charges.

The foreign goods consumed in this territory are received from Guadalajara, and Mexico; for, notwithstanding the opening of the port of Manzanillo, the only vessel that has ever discharged there from a foreign port, was the one in which I came. Colima offers no inducements for vessels to enter her port. There are no capitalists who are willing to purchase largely. The great trading day is Sunday, when the town is crowded with farmers, their wives, and children, who place in the public square whatever they bring in for sale, and, as the stores are kept open during the whole day, they supply themselves with such articles of luxury, or necessity, as their means will afford.

* About 70,000 cargoes of 300lbs., or 200,000 quintals are made annually.

For the Episcopal Watchman.

BRIEF NOTICES OF SUNDAY SCHOOL BOOKS.

*The Italian Convert.*

[*Boston and New York*, 1821.]

I had long felt the necessity of a careful examination of volumes for the perusal of *children*, and thought, in regard to the Sunday-school with which I am connected, that I had done my duty in this point; but a perusal of this volume satisfied me, and may awaken my reader to a little more careful attention. The heroine of the tale was an Italian converted from the error of the Roman Catholic Church. The drift of the story is to blend in the mind of the pupil bishops, priests, and deacons with popes, cardinals, and monks, and to show him that this among other errors of the Roman Catholics is opposed to the Scriptures, and belonged only to "Antichrist." Those entrusted with the care of Sunday-schools, cannot be too careful to secure the right kind of books for the instruction of children. Books read by children are remembered for years, and if history speaks true, have often essentially magnetized the needle by whose influence we traverse the stormy sea of life.

*Claverston.*

[*New York: T. & J. Swords*, 1831.]

Had I read this interesting little volume in early life, I am persuaded I should never have suffered the poison of Volney and Rosseau to have had the slightest effect on my mind. The very objections and doubts which present themselves to the would-be philosophic mind of a Freshman at college, are here briefly and cogently answered, and the interest in the story (it is well told) will impress these truths so firmly on the mind, that the objections to Christianity will be met at the threshold. With this view, I should recommend the introduction of this volume into Sunday-school Libraries, persuaded that its influence cannot be bad, and that its effect on the mind will be permanent. As a specimen of the mode of reasoning which influences the mind of a college boy, and of the ready mode in which it may be answered, I will give one of the arguments against a Revelation, which I think Volney gives, and which I find in a "brief" of mine written at college: "Had the Deity condescended to make a revelation to man, that Revelation would be perfect even as he is perfect; but the Bible is confessedly imperfect; therefore it is no Revelation." My father, who had picked up this precious collection of Rousseau's, applied the same

argument to the creation of man, left it where he had found it, interlining the above with the word *man*, and, of course, completely answering it.

*Good and Bad Luck.*

[*Prot. Epis. S. S. Union, No.* 1205.]

I was struck with the effect which the reading of this story had on a little protege of mine.—"That is always my luck," said I, in a remark on some failure of a plan. "The little book you lent me, Sir, says you must not say *luck*," said the boy; "it says *luck* means—*there is no God*." I had used the expression habitually, and but from this circumstance, should never, perhaps, have noted the folly and sin of its use. The inference as to the character and effect of the volume is obvious, and I think no Sunday-school Library should be without it.

*The Sixth Commandment.*

[*Prot. Epis. S. S. Union, No.* 1206.]

This is a very ingenious illustration of the commandment it comments upon, and well deserves a place in our schools. Its style is plain—suited to the comprehension of very young children, and, as is the case with most other of the Union publications, will have a powerful effect on the mind and life of the youthful reader. Such ought ever to be the effect of those volumes which are designed for children. Instead of selecting those which contain dogmas incomprehensible to the child, and puzzling to all,—works of a similar character with the one named at the head of this article should be used. Plain and simple illustrations of the practical duties, are the best works for children.

Z.

USE OF FESTIVALS.

The commemoration of the articles of our Creed, in solemn days and offices, is a very excellent instrument by which to convey and imprint the sense and memory of it on the spirits of the most ignorant persons; for, as a picture may, with more fancy, convey a story to a man than a plain narrative, either in word or writing; so a real representment and an office of remembrance, and a day to declare it, is far more impressive than a picture or any other art of making and fixing imagery. The memories of the saints is precious to God, and ought also to be to us, and by so doing we give testimony to the article of the communion of saints. The holy day is best kept by giving God thanks for the excellent persons, Apostles or Martyrs, we then remember, and by imitating their lives: this we may all do: and they that can also keep the solemnity must do that too, when it is publicly enjoined.

JEREMY TAYLOR.

EPISCOPAL WATCHMAN.

HARTFORD, JANUARY 17, 1832.

THE LITURGY.

THE EXHORTATION. We have already seen that forgiveness of sins necessarily implies their previous confession. We cannot dissemble before an All-seeing God. To his eye the inmost recesses of our hearts are unveiled. He knows our corruption, therefore let us be meek before him; he beholds our infirmities, therefore may we take courage. But it is not enough that we *confess* our sins only. We must confess them with an *humble* heart,—must entirely renounce our own merit and ability: with a *lowly* heart; self must be abased while Divine power is exalted, adored, and trusted. The heart must be *penitent*; be deeply penetrated with sorrow for its long continued ingratitude and rebellion—with regret for the time past, whose flight has borne no tribute of devotion to the Father of all mercies, and with fervent desires to obtain the favor and forgiveness of an offended God. It must be also *obedient*. There must be a candor and readiness of mind to submit to the terms of salvation, as exhibited in the word of God—a willingness to surrender our whole hearts to him, and to devote them to his service—a fervent desire to be conformed to the image of Christ, and that every thought should be brought into captivity to the obedience of Christ. We should keep constantly in view the objects for which we meet in the house of the Lord.

We assemble to *render thanks* to God. The blessings of life and health and friends—of redemption from the dominion of sin, and of final salvation, are daily enjoyed and proffered to us. It is then our manifest duty, as it should be the first impulse of our hearts, to lift up our grateful tribute to the Giver of them all.

Another purpose for which we meet together is *to set forth his most worthy praise*—to declare in the presence of men and of angels the wondrous works of God, and to speak of his loving kindness and tender mercy. Of these we cannot be insensible. *When I consider*, says the Psalmist, *thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; What is man that thou art mindful of him, and the son of man that thou visitest him?* The grandeur of the firmament and the beautiful order of the heavenly bodies inspired the "sweet singer of Israel" with pious rapture; led him to describe also the goodness of God towards man, and at last in holy extacy to exclaim, *O Lord, our Lord, how excellent is thy name in all the earth!* Thus may we contemplate Divine power and majesty in the works of creation—Divine wisdom and mercy in the dispensations of Providence—Divine love and compassion in the plan of redemption through Christ, and sanctification by the Holy Spirit; and in devout and humble adoration may we ascribe "to the only wise God our Saviour, all glory, majesty, dominion, and power" forever.

Let it not be forgotten that one important purpose for which we have come into the Sacred Presence, is *to hear his most holy word*. It should receive our deep and earnest attention, and be hidden like a treasure in our hearts; for it is the message of God to man. Would that its perusal were sought with as much avidity as that of the official documents of earthly magistrates! Those contain information concerning the affairs of the body; this informs us of the state of man from the creation of the world—of his original purity and subsequent fall—of his ruined condition and present corruption—of the wrath of God and his reconciled mercy in Christ Jesus. Those enable men to form plans and speculations of future aggrandizement, to ascertain their prospects of earthly advancement;—this inspires us with hopes of immortal life, and supplies us with the surest test of the genuineness of our claim to immortal bliss. Those embody the concerns of time;—this, those of eternity.

Prayer is another duty and privilege to be performed and enjoyed in the hallowed temple. We are graciously permitted "*to ask those things which are requisite and necessary as well for the body as the soul.*" Our Saviour himself has instructed us to say, "Give us this day our daily bread," but at the same time does not encourage in us an undue solicitude for the well-being of the body. We are to be "not slothful in business," yet we should not be "careful and troubled" respecting the things of time and sense. It is lawful for us to present our petitions and pour out our requests at the throne of grace; but here must we leave them, assured that if we "love God," the event "will work for our good." Our first wish and most fervent desire should be for reconciliation to God and conformity to his image; while, whatever impedes the attainment of these objects should be regarded as of minor importance. We *may* seek our temporal comfort and happiness when it does not hinder and interfere with our imperishable good.

The comfort of this communion with our Spiritual Head is not a benefit vouchsafed to a few. Authorized by Him "who desireth not the death of a sinner, but rather that he should turn unto him and live," the servant of God invites "as many as are here present" to a participation of the Divine blessing. He looks upon all the children of men as the created and redeemed of the same God and Saviour, and as equally within the reach of pardoning love and heavenly benediction. He therefore entreats them in Christ's stead, with sincerity of heart, and humility of voice, to accompany him, in the act of confession, *unto the throne of the heavenly grace*. Let none who values his soul disregard this appeal. It is another opportunity to obtain the favor of God, and it may be our last!

SCHOOL AT ATHENS.—A meeting will be held *This Evening*, at 7 o'clock, in the Baptist Meeting House, in behalf of the School at Athens. This object recommends itself to us by the vast amount of good to be accomplished at a comparatively small expense. When we consider that Americans now have it in their power, at an expense of about $5,000, to supply the destitute towns and villages of Greece with instructers—that *one dollar* will teach a child to read the Gospel—be the means perhaps of saving an immortal soul: we cannot but wish this plan full and speedy success.

A gentleman recently from Greece, will attend the meeting, and unfold the plan.

DR. TURNER, the Bishop of Calcutta, died on the 7th of July.

SCHOOL AT ATHENS.

*To the Editors of the Banner of the Church:*

GENTLEMEN,—Justice to the "Friends of Education in Greece," and particularly to the highly respectable gentlemen in Philadelphia and New York, who have undertaken the support of this noble cause, demands the following answer to an article in the "Banner of the Church" of Dec. 24. I begin with the most important part, the pith and substance, the italics of that article.

Extract of a Letter to me from the Rev. Mr. Hill, one of the American Missionaries, and received about two weeks since.

—"Dear Richmond, do *not forget Greece*. We like your project more and more, and daily see more reason to think it practicable and desirable. Come back as soon as you can, with plenty of means."—"Yours with true affection, JOHN H. HILL."

I do not doubt the "integrity" or "penetration" of the friend who "*positively assures*, and *authorizes* the author of the article alluded to, "to say" what he has *seen*. I actually *have in my possession* the above letter; and what more authority do the gentlemen in Philadelphia need for the step they have taken? But they have still more. Witness the following extract from my Note Book, written in the presence and with the consent, indeed expressed in the very words of the Rev. Messrs. Robertson and Hill:

Notice 2d. "The institution shall be under the direction of Messrs. Robinson and Hill." Thus far their own words. I added, "with such others as the donors shall be pleased to appoint;" and they expressed no opinion against such addition.—These "notices with regard to the practicability of establishing a College at Athens," were written at Tinos, in June, 1831, in the Rev. Mr. Hill's study, and the excellent Missionaries assented to them all. If necessary, they will shortly be published, with a collection of other *facts* on this subject.—The Rev. Mr. Robertson promised to lecture on Ecclesiastical History; the Rev. Mr. Hill to give lessons in English; and Benthylos to be Greek Professor.

I shall not oppose the *opinions* of the writer in the "Banner of the Church." Every man has an undoubted right to his opinion, and I hope the writer of that article will allow the "Friends of Education in Greece" to exercise the same right. In our country there is no authority in this matter. Each of the gentlemen in Philadelphia has the same right to "public confidence" with the writer of that article—and they are eighteen in number. "In the multitude of counsellors there is safety."

"Fixtures in Greece." Is it wiser to pay in four years the whole cost of a house in rent, and have *nothing* at the end, or to erect the house at once, live in it as many years as you will and *own it* at the end? Thus it is in Greece. I can point to many houses in Greece to prove it. In Napoli di Romania, a house which cost $1,500 pays an annual rent of $1,200. The missionaries in Athens pay this year $175 for a house which cost little more than $1000, and such a house as few Americans would choose to live in. I have looked through the interstices of the boards on their *parlor floor* into the cellar below.

"Collegiate Edifices" are not to be erected. Does not the Philadelphia circular speak of combining the advantages of German and American Universities? And is not one of the great advantages of the German Universities this; that the students live in private lodgings? If the article which has been published in the Episcopal Recorder, Watchman, &c., be examined, "Plan of High School," it will be seen that a simple building, of one story, in fact only one hall is absolutely necessary to be erected at a small cost—and this plan was approved by the Philadelphia Committee. "We would have nothing in a foreign territory which cannot be removed." When a gentleman wishes to change his place of residence he frequently sells and moves. I do not know that Missionaries or Societies are denied the exercise of this privilege.

The "Board of Commissioners for Foreign Missions" have "a settled rule to erect no buildings for any of their missions." Was the Rev. Mr. King building the house on which he was engaged while I was at Athens, entirely on his own account?

"The Greek Mission is just established," &c. I appeal to the Executive Committee in Philadelphia, and to the friends of the Greek Mission every where, to decide whether the drooping spirit in regard to that Mission is not revived since this plan for a College was made public—and more, if this plan has not been in some measure the cause of such renewed interest?

"They (the Missionaries) are furnishing just what is wanted—primary instruction," and cannot furnish, it (I may add) to a greater extent, because good teachers are wanted, and found with more difficulty than funds. One of the great objects of this Institution, is to furnish teachers, and thus give the Greeks one of the means of "primary instruction."—as will be seen from the 3d reason in the Philadelphia Circular. Who in this country would send their children to a school of which the teacher spelt the word *school* wrong? Such an instance I have seen in Greece, and yet only one village out of ten in the Morea, enjoys the instructions of even such a teacher! The other nine are totally destitute.

"We expressly disavow its obligation on the Church." I do not know who has said any thing of such an obligation. The appeal is made to Americans. "Fellow Citizens," say the gentlemen in Philadelphia.

"We see, though we may be mistaken, no engagement in the plan offered to the public, that the University will recognize, as a fundamental principle the Christian religion." 1st. Why then does the writer himself call it a "*kindred object*," with one in which Christian missionaries are engaged? 2d. Has the writer carefully perused the Philadelphia Circular? If so did he not see that the first reason stated in that address, in favor of the proposed plan is, that it will prevent young Greeks from becoming "unbelievers." 3d. Has the Philadelphia Committee given no pledge that the Christian religion will be recognized as a "fundamental principle," in the following provision, placing the whole government of the Institution in the hands of Christian Missionaries? "A Board of Management to whom shall be entrusted the duties of carrying into effect the contemplated institution, by constituting John J. Robertson and John H. Hill, now in Athens, agents of the contributionship here, with full powers to supply the teachers, and to govern all the details of the Academy." 4th. Extract from the Philadelphia Circular. "Young Americans and Europeans will have it in their power to make researches, which will illustrate not only the classic writers of Greece, "*but the divine precepts of the Gospel.*"

Other expressions to this effect will be found in the Philadelphia Circular.

5th. Extract from the proceedings of the first public meeting in relation to this object, and held in Philadelphia, Dec. 1, 1831.

"Whereas in the opinion of this meeting, the establishment of an academy in Athens will conduce to the intellectual and moral elevation, and *the advancement in Christianity, of the people of Greece, Resolved*," &c.

J. C. R.

HARTFORD, Jan. 14th, 1832.

*To the Editors of the Banner of the Church:*

GENTLEMEN,—Since the foregoing answer to your first public communication on this interesting subject was in type, I have been favored with sight of the second, to which I hasten to reply. With great pleasure I undertake to "reconcile the discrepancy," to unfold the "deep mystery," which naturally gives you much concern. I would premise, however, with a request, that in your future remarks you will do the friends of the cause and myself the especial favor to preface your observations with the title, "School at Athens," as that of "University in Greece" is not yet adopted, and is therefore incorrect.

I should have been happy if you had so far enlarged on this subject, as to favor the Friends of Education in Greece with some very interesting parts of the communication from the Rev. Messrs. Robertson and Hill, dated at Athens, Sept. 10, 1831. This, however, the Executive Committee at Philadelphia, have done in their "Periodical Paper" for January, and it seems remarkable that the same letters to which you allude, so far from containing any disapproval on the part of the Missionaries, give the fullest evidence of their having commenced, and of their wish to carry on an institution of the very same nature—the same institution in which they promised me their best assistance, in which they promised to lecture and give lessons, and in the plan of which they aided me, as I have before shewn, and will still farther shew; in short, that they are now "earnestly engaged" in the establishment of the very institution, whose cause they repeatedly urged me to advocate on my return. It surprises me that these facts should have escaped your notice, especially as you justly observe, "we wish the truth, the whole truth, and nothing but the truth to appear." I am happy to agree with you entirely in this matter, for *Truth* is my Banner, my Shield, and my strong Defence.

To place this subject in a clear light before you, I will make a few extracts from the printed communication from the Missionaries. I wish you to peruse at leisure, the whole of that interesting document. I wish to point out particularly how very exactly the views of the Missionaries on this subject agree with my own, which have already been made public.

The Missionaries say, "The great want of teachers throughout the country, made it appear an evident duty to prepare a portion of the pupils for this important vocation."—Compare this with the extract from the Philadelphia Circular, quoted above. "Greece is destitute," &c. How well they agree.

"But on farther examination, we found the plan not so extended as that we had in view, namely, the establishment of an institution for the education of young men, and another for that of young women *to become* teachers, if they felt so disposed; for the want of proper instructers is a most serious evil in Greece." On laying these plans before the American missionaries, they seemed to have no doubt of their success, and will use their best endeavors to promote it."—(J. C. R.'s Communication to the Ex. Com.)

Again, "Another reason which actuates us is, the desire to induce as many as possible, of the children of those in better circumstances, to receive their education in the country, and *not go forth to acquire the infidel principles of Italy, France, and Germany.*" (Missionaries.)

"As Greece is destitute of such an institution as may afford her youth opportunities of a good education, many resort annually *to foreign Universities, and too often return unbelievers and libertines.*" (Philadelphia Circular.)

"It is a solemn question, whether America shall have the glorious privilege of teaching the Greeks the religion of Christ, *or whether France and Italy, as they are now doing, shall sow the seeds of infidelity and licentiousness.*" (Communication to Ex. Com."

"We have seen so much of the advantage of a knowledge of English here, that one of us will give lessons to a limited class, three or four times a week." (Missionaries.)

"The Rev. Mr. Hill will give lessons in English." (Plan adopted by the Philad. Com.)

"Among other advantages likely to result from this plan is, that we shall probably ere long have *a class of the clergy* to go through a course of Ancient Greek, *by which they will be better qualified to understand the Scriptures* and the service of the Church" (Missionaries.)

"The Rev. Mr. R. promises to lecture gratis on Ecclesiastical History, which, so far from calling him away from other duties, will give him an opportunity of *exercising a powerful and salutary influence on the ignorant and superstitious priests*, who will attend such lectures."—(Adopted Plan, in Epis. Rec. Nov. 26, and Epis. Watchman, &c.)

Gentlemen, many other extracts, compared with the proceedings in this country, might be made from the "able document" prepared by the missionaries; but I doubt not you will deem these sufficient. As to the disapproval by the missionaries of the plan for the college, it is singular that the following passage in the letter from them did not strike you:

"Will any say that our object seems too literary for a mission work? Let them look at the missionary schools and *colleges* in Ceylon and Hindoostan. Let them remember, that a Christian Church exists here already, and that it wants the light of human knowledge, as well as of divine truth." (This is not "a knowledge that is not wisdom," of which, according to the Bishop of London, "the world is already full.") "If we have priests attend our school, it will be a sort of theological seminary." Now, Gentlemen, do you seriously call this the language of men who disapprove of a college? It is exactly the reverse.

I will now submit a few necessary corrections in your statements, as they are not all consistent with facts. In the passage: "The establishment of the University (School at Athens,) it seems is the joint project of J. C. R., and the Rev. Mr. Brewer." Instead of Rev. Mr. Brewer, please insert "and all such friends as he, J. C. R. could sufficiently interest to give him their advice and opinion on the subject." I did indeed consult Mr. Brewer, as I consulted also Prince Mavrocordato, Messrs. Arguropolos, &c.; for I consulted every body who was willing to attend to the matter. Mr. Brewer gave me his advice, and at my request prepared a written plan, and furnished me with valuable information.

In this passage: "They (the missionaries) express great surprise, &c., that a plan should have been so far matured without a consultation with them," please insert, "after more than twenty consultations with them;" for this was the fact, and I, with their assistance, had arranged the whole plan before I saw the Rev. Mr. Brewer, and never saw his plan since it was written till after the Philadelphia Circular was printed. In confirmation of this, observe an extract above from my Note Book—and when called upon, I will publish the rest of these Notices. I have proved it not to be "entirely disconnected with religion;" on the contrary, the Christian religion is the only solid and indispensable basis. On seeing this remark a worthy layman observed to me—"I do not see that the Philadelphia Committee have given any pledge that *books* will be used in the college, and yet probably they will not be excluded." Really, Gentlemen, we can no more dispense with the Christian religion than we can dispense with books.

The expressions in Mr. Hill's letter *do not* "apply to any project for the benefit of Greece, as well as to an University, simply for this reason, that they *do* apply to the school at Athens—as I can make evident by publishing the whole letter.

Had I not enlarged sufficiently, I would enlarge farther; but I will now conclude with a few remarks. 1st. Supposing that the missionaries had actually written, disapproving of the plan. It is now well known to many, and to the Ex. Com. in Philadelphia, that this conduct, apparently at variance with their own statements, is owing to a *misapprehension* on their part, and though I am not at liberty to make the cause of this *misapprehension* public, yet I will state it to you when I have the honor of a personal interview, which I hope will be soon. The Ex. Com. will pursue the course they think most proper in reference to this matter, which they perfectly understand.

2d.—*And most important.*—The Executive Committee in Philadelphia, have the same letters, dated Sept. 10, and Oct. 6, 1831, and if they considered the substance of those letters as amounting to the disapproval you mention, would they have passed the following resolution, which I extract from their Periodical Paper

The following resolution was adopted at a meeting of the Executive Committee, held on the 14th of December:

"*Resolved*, That the Secretary be requested to inform the Missionaries to the Greeks, that, perceiving from the communication of the 10th of September that they have taken measures to extend their operations by the establishment of an Institution, for the purpose of conveying instruction in the higher branches of learning, thus involving the Society in considerable additional expense, which, in its present situation, is deemed inexpedient, it being entirely beyond our power to transmit the necessary funds for the erection of suitable buildings;—that the Society will hold itself responsible for the salaries of teachers, and rent of school houses already engaged and contracted for, until such time as the plan proposed by Mr. Richmond, and now in progress towards completion, shall go into operation, when all schools, except those for elementary instruction, shall be transferred to the Society about to be formed, provided sufficient pledges shall be given that it shall be under Episcopal government, and conducted in Greece under the exclusive control of the Missionaries of this Society; and that in such case, the Missionaries be authorized to give to the Institution so established, such a portion of their time and attention, as shall, in their judgment, consist with their character as heralds of the Gospel of salvation."

Begging you, Gentlemen, to rest assured, that the Ex. Com. have very good reasons for adopting the foregoing resolutions,

I have the honor to be, yours respectfully,

JAMES C. RICHMOND.

P. S. You will, no doubt, in justice to this cause, and to its friends, so far oblige me as to insert my letter in the next "Banner of the Church." J. C. R.

PROTESTANT EPISCOPAL JUVENILE MISSIONARY SOCIETY.—Its anniversary was celebrated at St. Stephen's Chapel in the afternoon of Nov. 10. After divine service, and an address to parents, and the young, the reports of the Board of Managers, and of the Treasurer, were read. It appears that this Society has aided the "Ladies' Missionary Society," in sustaining the services at St. Stephen's Chapel, to the amount of $100 during the current year.

[*Charleston, S. C. Gospel Messenger.*

CONFIRMATION.—This apostolic rite was administered by Bishop Bowen, in St. Michael's Church, Charleston, S. C. on the 16th December. The number confirmed, belonging to the four city congregations, was 53.

NEW PUBLICATION IN LONDON.—A Vindication of the South Sea Missions from the Misrepresentations of Otto Von Kotzebue, Captain of the Russian Army. With an Appendix. By W. Ellis.

AUTHOR OF THE DIARY OF A PHYSICIAN.—The Philadelphia Chronicle says, that a young lawyer of Liverpool is the author of the powerfully written stories which have been published in Blackwood's Magazine under the title of "Passages from the Diary of a Physician." That paper does not, however, feel at liberty to name him. [His name is Harrison.]

[*Journal of Humanity.*

SECULAR.

THE AMERICAN PEACE SOCIETY, have offered $500 for the best, and $100 for the second best, dissertation on the subject of a Congress of all nations for the settlement of national disputes. The essay to be not less than forty, nor more than one hundred and twenty pages, octavo, to be forwarded to D. E. Webster, Esq. 33 Nassau street, New York, by the 1st of April next. Premiums to be awarded by Messrs. Calhoun, Wirt, and Story.

THE GOVERNOR OF OHIO, in his late message to the Legislature of that State, recommends measures to prevent the influx of the colored population from the slave-holding states.

COMMERCE OF PORTLAND.—Foreign arrivals last year, 200; foreign clearances, 218. Exports, foreign, 57,784 shooks, 22,244,316 feet of boards. Importations, 45,250 bushels of corn; 28,209 barrels of flour; 2,633 bags of coffee; 222,330 bushels of salt; 36,100 hhds., 370 tierces, and 1,121 bbls. molasses, &c.

CINCINNATI.—During the year 1831, there were 505 buildings erected in this city. There were also 14 steam-boats built, making an aggregate of 2330 tons, at an expense of $134,500.

LOSS OF THE LIVERPOOL PACKET SHIP GEORGE CANNING.—The fine packet ship George Canning, Captain Allyn, from Liverpool, day of sailing the 24th of November, was wrecked on Saturday night, the 7th inst., at Absecum bay, near Egg Harbor, N. J. The crew and passengers, and part of the cargo, were saved.

EXECUTION OF JAMES RANSOM.—The sentence of death upon James Ransom, for the murder of his wife, was executed on Saturday morning, the 7th inst., at day light, in the yard of the City Prison, New York. Several of the clergymen of the city were with him the whole night, to whom he confessed that he had a full recollection of all the circumstances attending the commission of the murder. Previously, he had always persisted in declaring that he had no knowledge of it, whatever. He acknowledged the justice of his conviction, and sentence, and stated that he had committed the deed, while under the influence of hellish passions engendered by his intemperance.

HARVARD UNIVERSITY.—Mr. Sidney Willard has resigned the Professorship of Hebrew and the Oriental Languages. Cornelius C. Felton, Tutor in Greek, has been nominated College Professor of Greek.

George Howard, Esq. has been elected Governor of Maryland, for the ensuing year.

EMIGRATION TO LIBERIA.—The schooner Crawford, Taylor, sailed from New Orleans, on the 13th ult. for Liberia, with 21 emigrants from Kentucky. She takes out a large supply of merchandize, books, medicines, &c. &c. for the use of the Colony. The expedition sails under the superintendence of Charles G. Shave, M. D., of Cincinnati, a talented and worthy young gentleman, who volunteered his services, and gratuitously gives them to the colonizing enterprise.

There were 100 or more applicants for passage on board the Crawford, with a view to a final settlement in Liberia, but arrangements could not be made in time to accommodate such a number. It is, however, expected that they will sail from that port early in the spring. Not a drop of spirits of any kind was taken out in the Crawford, not even for the medicine chest.

NAVIGATION ON THE MISSISSIPPI.—Captain Shreve has been several years employed in clearing away the snags, &c. that obstruct the navigation of the Mississippi and other rivers at the west. During the present year, he has removed 2265 snags from the bed of the Mississippi; and since he has been in this employment, he has cut two channels, so as to turn the whole current of the river, and shorten its length nearly 50 miles. And all this has been done by steam power. From the bottom of the Ohio, logs, roots, &c. have been taken in numbers almost beyond credibility.

CHOLERA.—The New York Board of Health has unanimously adopted a memorial to be sent to Congress recommending the Government to send experienced persons to England to collect information on the subject of the Cholera, and that in the mean time general laws should be passed to protect our citizens from its approach to this country.

The Legislatures of the following States are now in session, viz: Maine, Massachusetts, N. York, Pennsylvania, Virginia, North Carolina, Ohio, Tennessee, Alabama, Indiana, and Mississippi.

GEORGIA.—The Senate of Georgia have passed the bill for the immediate occupation of the Cherokee lands. The Legislature are about to abolish the Penitentiary, and have actually pronounced many divorces. Twelve of the convicts recently escaped from the Penitentiary.

A bill has passed the Legislature of Georgia, fixing the price of a license for Pedlars with Carriages, at $2000; for Foot Pedlars, at $1000, with heavy penalties for a violation of the law. Sec. 3d enacts, that whenever any person shall commit an offence, which, by the laws now in force would subject him to confinement in the Penitentiary, and which offences were created by statute since 15th Dec. 1816, such person, convicted thereof, shall be punished by whipping on the bare back not exceeding 36 lashes, and a fine a the discretion of the court.

CONGRESS.

*Wednesday, Dec.* 28.—SENATE.—The Committee on Naval Affairs was instructed to inquire into the expediency of establishing a naval depot and post of expedition and rendezvous within the waters of Narragansett Bay.

*Tuesday, Jan.* 3.—HOUSE.—Mr. Pendleton, of N. York, moved the following resolutions:

1. *Resolved*, That it is expedient to bring in a bill to regulate and declare the appellate jurisdiction of the Supreme Court of the United States in Criminal Cases arising in the State Courts.

2. *Resolved*, That in the proposed bill, the provisions of the 25th section of the Act "To establish the Judicial Courts of the United States," passed September 24, 1789, shall be declared to apply to final judgments in Criminal Cases, which are now depending, or which shall hereafter arise in the State Courts.

3. *Resolved*, That in the proposed bill, adequate provisions shall be inserted, to enforce the return of all processes and proceedings in the Court below to the Supreme Court of the United States.

4. *Resolved*, That in the proposed bill, it will be expedient to provide, that in all cases a writ of error to be allowed in pursuance of the Act, shall have the effect to suspend the execution of the judgment complained of, and that adequate penalties shall be imposed upon any person or persons who shall, in this respect, violate the provisions of this Act.

These resolutions were, on motion of Mr. Wilde, of Georgia, laid upon the table, by a vote of 99 yeas to 89 nays. The yeas and nays were ordered upon motion of Mr. Everett.

The following resolution, submitted by Mr. Dearborn, was adopted:—

*Resolved*, That the Committee on Commerce be instructed to inquire into the expediency of requiring the Secretary of the Treasury, annually, to prepare and lay before Congress, statistical accounts of the commerce and navigation between the several States, for each preceding year, in the manner prescribed by the Act of February 10, 1820, for the commerce with foreign nations.

Mr. Mercer submitted resolutions, declaring it expedient that the proceeds of the sales of Public Lands, after the redemption of the Public Debt, should be applied by the Legislatures of the several States and Territories, to the purposes of popular education, and the removal of free persons of color to Liberia, or elsewhere beyond the limits of the United States and of the Territories; and that the proceeds of such land sales be distributed among the several States and Territories, according to their respective numbers.

*Wednesday, Jan.* 5.—HOUSE.—The Committee on Foreign Relations was directed to inquire into the expediency of reducing the number of our Ministers resident abroad, above the rank of Charge d'Affaires, to three, viz: to England, France, and Russia.

HOUSE.—A resolution, calling on the Postmaster General for information as to the amount of postage paid on newspapers and periodicals, and his view of the expediency of abolishing it, was laid on the table.

FOREIGN.

LATEST FROM ENGLAND.

Havre papers have been received to the 23d, Paris, to the 22d, and London, to the 19th of November.

ENGLAND.—Every thing appears tranquil. Parliament was to be convoked as soon as the new Reform Bill could be drawn up.

FRANCE.—The King of France has created thirty-six new Peers, which has excited strong feelings in the capital.

BELGIUM.—The news of the signing of the treaty of peace, was received at Brussels on the 19th of November, and was welcomed with cannon, bells, &c.

GREECE.—The condition of Greece was quite tranquil. The people submitted with cheerfulness to the Provisional Government established by the Senate.

THE CHOLERA continued at Sunderland, but not in an alarming degree, and does not appear to have spread in the vicinity. The new cases and deaths were few. It appears that the last accounts were unfavorable from several places in Europe, Egypt, &c.

Letters from Malta say the Cholera has appeared at Jannina, in Greece, and is likely to spread through that country.

MARRIED.

At Chatham, on Sunday evening, the 8th inst., by the Rev. Mr. Jarvis, Mr. Walter Cheney, of Manchester, to Mrs Laura Hodge.

PRIVATE SCHOOL FOR BOYS.

J. H. PARKER proposes to open a private Classical School for Boys, on Monday, the 23d inst., in the School Room formerly occupied by Mr. Cook, over Messrs. Nichols & Co.'s Store, provided a suitable number of scholars can be obtained.

Terms, $6 per Quarter, of twelve weeks.

*Reference.*

To Rt. Rev, T. C. Brownell, and to the President and Faculty of Washington College.

Jan. 17. 36

## POETRY.

For the Episcopal Watchman.

### SABBATH REFLECTIONS.

The music of the Sabbath bells
Hath died upon the air,
And gathering crowds from hall and cell,
Have filled the house of prayer;
And now the mingling notes of praise
Float sweetly through the dome,
Or the deep prayer to Him they raise,
Who hears each suppliant tone;
While silence spreads her hallow'd wing
Across man's busy path,
Checking each earthly wandering—
Quelling wild passion's wrath.
The voice of glee from childhood pleased—
The maiden's silvery tone—
The voice of manhood,—all have ceased,
And I am left alone.

Alone! Ah, no; that cannot be,
Thousands of worshippers
Unseen, breathe their high minstrelsy,
And chant celestial airs.
Perchance among those blessed bands
That fill this gorgeous dome,—
This temple vast, not made with hands,
Where worlds unerring roam,
Are some, whose mortal infancy,
Was joined with mine by birth;
Whose early feet once trod with me
The shadowy aisles of earth.
Departed ones,—if lingering near,
On mortal scenes ye gaze,
Your angel-harps, Oh, let me hear,—
Teach me your notes of praise. A.

## RELIGIOUS.

### RELIGION AND SCIENCE COMPARED.

In attempting to draw the comparison between Religion and Science, and their effects upon the human race, I would wish to be understood as making no distinction between the things themselves. Religion and Science are closely entwined. It is an act of worship to be engaged in tracing any work of God, moral or physical—it is an act of worship to watch the movements of the heavenly bodies, to "contemplate the starry firmament," to "regard the operations of His hands," and to admire all the wonderful doings of Omnipotence. In this light, the "CHRISTIAN PHILOSOPHER" is an exalted being. He is rising to the true standard of intelligence, and taking his proper place in the scale of creation. It is not Religion and Science which are divided, but it is the human mind which divides them. It is sufficient to say that man is depraved, to account for this. He has no relish, naturally, for the self-denying doctrines of Religion, while the facts of Science, presenting nothing humbling to the depraved propensities, and every thing gratifying to the depraved pride, are received with avidity, and imbibed with eagerness. Religion purifies the heart—Science enlightens the head. Religion lays the axe to the root of the tree—Science prunes, and digs, and drains, yet still leaves the soil encumbered with weeds. Thus it is, that a man may have a finished accuracy in all that is connected with Science, and love her truths with an ardor, and trace them out with a perseverance which nothing can chill or overcome; while, with regard to the truths of Religion, he can be listless, careless, indifferent, or hostile. Thus it is, that a man may be in raptures with a contemplation of the majesty of God, as displayed in his works; have his feelings worked up to intensity by the magic of a sublime scene; be melted into tears by a fictitious tale, or his taste powerfully excited by a work of art, and yet have a heart impure, base, treacherous, or malignant. Science may plead that she refines the taste, exalts the imagination, elevates the mind; but in doing so, she only enlarges man's powers of evil—his capabilities of mischief; her rod falls powerless when she attempts to smite the corruptions of the heart, and, until Religion steps in to her assistance, the tyrants of the sinner laugh at all her efforts. Religion can, and does save the soul—Religion can, and does purge the conscience, and redeem from the power of motives and principles hostile to the present and future happiness of man; while Science, (or at least, the works she investigates,) may proclaim an invisible Godhead, by visible signs, and yet, see her votaries turn from the lesson which she reads them, and, worse than the brutes that perish, bow down to stocks and stones, crying out to rational creatures—"See, O man! these be the gods that created heaven and earth!"

Doubtless this, and more than this, may, and has been admitted by many of the friends of the diffusion of knowledge. They tell us that Science is assigned her proper station, as the handmaid of Religion, and that they would conduct the mind "through nature up to nature's Lord." If such be the intention, why teach them separately? Why teach the one, to almost an exclusion of the other? Why teach that which man may be brought naturally to love, and leave the other, which man has naturally an aversion to, for occasional times, and rare opportunities? But again we may be told, that the one can be taught, and fully appreciated and understood, by the mere force of intellect; while the other involves in it a machinery, in which Deity himself is especially concerned, while good and evil spirits are participators or witnesses in the scene. To this it can only be replied, that it hath pleased inscrutable Wisdom to leave much of the *means* in the hands of men—that a religious education is an especial means—and without at all depreciating, even in remotest idea, the power of that Spirit who pierced the hearts of thousands in one day, we aid or impede his operations by attending to or neglecting the injunction, "to train up a child in the way he should go." We have been told, that "an undevout astronomer is mad;" but it is longer since we were told to "beware of philosophy and vain deceit;" and though this was applied to the unphilosophic and absurd dogmas of the Grecian and Asiatic schools, it holds equally of Science in all her truth and simplicity, when she usurps the place of God and holiness in the human mind. Universities may be founded—mechanics' institutions may be established—debating clubs, and historical societies, and scientific academies, diffused over the land, nay, over the earth, and yet one *real* step never be made toward the melioration of the human race.

So convinced am I of this, that would rather see philosophical societies shut up, mechanics' institutions closed, and every scientific association dissolved, than see Science becoming the "all in all" of men, and excluding from their minds the loftier concern of personal salvation. But I trust that the God of grace, who turneth even the wrath of man to praise him, will so over-rule the present "running to and fro," and increasing of knowledge, as to make it subservient to the accomplishment of his purposes, and the bringing in of that glorious period yet to arrive, when it shall be fully and broadly demonstrated, in the increased temporal happiness of the race, that "knowledge is power;" and when the study of the WORKS of God, instead of fomenting the pride, and strengthening the native infidelity of the heart, will only teach that heart to bow with reverence profound, to the revelations of His WORD.

(*Dublin*) *Christian Examiner.*

### THE TRINITY.

Sometimes the doctrine of the Trinity, is set at nought, because it is a *mystery;* and it has been said, where mystery begins, religion ends. No sophism can be more destitute of foundation. Religion begins with mystery, nor is it possible that mystery should be excluded from it. The Divine nature is, and cannot but be to us, a mystery.—Our own nature, compounded as it is of spiritual and corporeal faculties, is also a mystery. So is the Divine government of the world, baffling continually the profoundest calculations of human wisdom. Shall we, then, wonder if the mode of being peculiar to the "God invisible and immortal" be beyond the grasp of our apprehension?—Shall we expect, that while we are in this earthly tabernacle, such a subject may be brought down to the level of our capacities; and that though in almost every thing else, we "see through a glass darkly," we should be permitted to see "face to face" the glories of the Almighty, and to "know Him even as we are known?" Surely this is to forget the distance between things finite and infinite—between heaven and earth—between matter and spirit—between things temporal and things eternal.

But again it is urged, that a mystery when revealed, should cease to be a mystery; otherwise, it is in effect, no revelation. This, also, is a mere strife of words. A mystery is any thing hidden from human observation—any thing imperceptible to human faculties—any thing unattainable by human research. Whatever relates to the essence of the Divine nature is of this description. But though the subject of the thing revealed be mysterious, the evidence by which it is made known may be such as to command our assent; and though the mystery revealed be still a mystery, it may be received without any impeachment of our understandings. To a man born blind, every thing to him invisible is a mystery. But does he act contrary to reason in trusting to the testimony of others, respecting objects which he cannot himself discern? Though unable to walk "by sight," may he not walk "by faith?" And why may not we do the same with respect to things indiscernible or incomprehensible by our natural faculties? Faith in God is our proper guide in the one case, as faith in man is in the other. In both, though the subject be hidden from our view, enough may be known to certify every reasonable inquirer of its reality, and its truth.

But, continues the objector, the doctrine is contradictory in itself, involving propositions destructive of each other, and which, therefore, reason cannot but reject. Here, again, we have to complain of disingenuous misrepresentation. It is assumed, that what we affirm of the distinct personality of the Godhead, we affirm, also, of its indivisible substance; a view of the doctrine, not only virtually, but expressly, disclaimed in that very creed which our adversaries most vehemently assail. The Trinitarians believe the Godhead to be capable of distinction in one respect, though incapable of it in another; "neither confounding the persons nor dividing the substance." In this consists the essential peculiarity of the doctrine; and whatever difficulty it may present to our apprehensions, it involves no contradiction in terms. Any further insight into the doctrine will be sought in vain. We profess no more than to receive it as revealed in Scripture; and we rely on the authority that reveals it, for our assurance that no doctrine issuing from that authority, can be chargeable with any thing inconsistent in itself, or repugnant to its own declarations.

[*Bishop Van Mildert.*

### INTELLECTUAL CULTIVATION, THE DUTY OF ALL MINISTERS.

We shall without hesitation pronounce it a great mistake for ministers in any country, new as well as old, to regard themselves as bound by strong necessity, to devote that time to secular calculations and manual labor, which the cultivation of their minds and the improvement of their hearers demand. On every preacher who falls into the mistake, we cannot help looking with compassion and regret. The resources of his mind must run to waste. His intellectual energies must gradually be reduced. At every step in his official course, his skill and power in doing good will probably be diminished. His hold upon the respect, esteem, and confidence of those, with whom he is connected, he must expect, will be relaxed. As his mind acts in his official labors with less and less decision and effect, the thought he employs, and the motives he presents, will impress the minds of others with diminished force. His influence must be reduced—his usefulness impaired. His prospects of deriving support from his people, must of course be constantly growing more dark and discouraging. The history of the church too clearly proves, that these views are derived, not from the figments of the imagination, but from the sober realities of life. Wherever they may expect to labor, at the West or at the East, to those who are about to ascend the pulpit, affectionately would we say; *that course of conduct, which is adapted to give you the strongest hold upon the mind of those around you, is best adapted to secure a supply for your temporal necessities.* The manual labor, which is necessary to preserve your health and invigorate your frames, you have a right to turn to the highest possible account. But beyond this, beware of diverting any strength to secular pursuits, which you might give to your sacred studies and your official engagements. "Make full proof of your ministry." Raise your desires and adjust your movements to an elevated standard of skill, ability, and usefulness, and rest assured you will find yourselves sustained. Your labors will be sought and prized. A strong hand you will be enabled to fasten on those, who listen to your instructions; and you will witness with surprise the efforts they will make to provide for your wants, and retain your services. When has the Saviour been known to desert a minister, who cordially, strenuously, and untiringly devoted all his powers, and resources, to the extension of the "kingdom of heaven!"

### THE WORLD'S CHANGES.

To-day is ours, yesterday is past, and to-morrow may never come. I wonder people can so much as forget death, when all we see before us is but succession; summer dies as winter comes; the dial marks the change of hours, every night brings a death-like sleep, and morning seems a resurrection; yet while all changes and decays, we expect no alteration—unapt to live, unready to die; we lose the present and seek the future; ask much for what we have not, thank Providence but little for what we have; our youth has no joy, our middle-age no quiet, our old age no ease,—no indulgence; ceremony is the tyrant of this day, fashion of the other, business of the next. Little is allowed to freedom, happiness, and contemplation, the adoration of our Creator, the admiration of his works, and the inspection of ourselves.—*Mrs. Elizabeth Montague.*

### SLEEP.

Sleep has often been mentioned as the image of death: "So like it," says Sir Thomas Brown, "that I dare not trust it without prayer." Their resemblance is, indeed, striking and apparent;—they both when they seize the body leave the soul at liberty—and wise is he that remembers of both, that they can be made safe and happy only by a living faith in Jesus Christ.

## MISCELLANY.

### INTEMPERANCE.

I ask, who is the *gainer* by this vice? If there be a gain, it must be made either by the buyer or the seller.

Is the buyer a gainer?

It is abundantly proved, by the testimony of the most skillful physicians, that the use of ardent spirits is, to say the best of it, productive of no benefit to any man. Whatever, therefore, is spent in that manner, is money spent without yielding any return. But money expended without yielding any return, might as well be thrown away. On the most favorable supposition, therefore, the buyer is no more the gainer than he would be if he daily cast the money which he daily spends in drinking into the ocean.

But this is by far too favorable a supposition. It would be *infinitely better* for him, were he so to cast it away, just as it would be better for a man to throw away his money than to buy with it a torch to set fire to his own dwelling. The drunkard gives his money for a poison which takes away the power as well as the desire to labor; which so stupifies the intellect that the very labor done is profitless; which takes away every stimulant to honorable exertion; which in a few years reduces the body to helpless decrepitude, and invariably consigns it to an early grave; which teaches a family a lesson of profligacy and vice, and brings them up in habits of indolence and expense; which gives to a man which changes health to sickness, industry to indolence, frugality to expensiveness, cheerfulness to gloom, competence to poverty, independence to beggary, and a happy fire-side to the misery of an almshouse.

I ask, in the second place, is the *seller* the gainer?

Here I need only to advert to the principle of economy, so simple that a child may understand it, in order to render this whole subject entirely plain. The seller never parts with any thing without an equivalent. He would never grow rich by *giving his property away.* This equivalent must *be procured* by the buyer, or else he cannot purchase. The buyer can only procure it by the result, direct or indirect, of labor. Whatever, therefore, enables the buyer to *labor more*, or to *labor to better advantage*, will enable him to *buy more* and to *pay better;* whatever, on the contrary, *disables* him from labor, or renders that labor *less valuable*, forces him to *buy less*, and to *pay less punctually.* Now all this is, I think, as evident as language can make it. I ask, then, whether a seller can be the gainer by disposing of that which must every day diminish the power of his customers to labor, and thus take away, and at last destroy altogether, their ability to purchase?

To place the subject in a practical light. Suppose you are situated in a pleasant, healthy, and frugal neighborhood, and have a good and permanent circle of custom. Would it be for your advantage for some one to come and sell a drug which should poison the families in that neighborhood? Would it be for your advantage, if he should inoculate them with the plague or small-pox, and thus drive away your neighbors, and so terrify the town that none but paupers would ever come and live near you again? Would it be for your advantage for some one to come and introduce leprosy among your customers, thus consigning them to long years of uselessness, during which you must support them, and then leaving you the charge of supporting their leprous families? I ask then is it for *your* advantage to do this *yourself?* Are you not entailing upon them all these, by selling ardent spirits? I ask, then, how can you by such a business be a gainer?

But to bring this to a plain case. I will suppose you a retail dealer, and that you gain an honest livelihood by supplying your neighbors with the various articles necessary for domestic consumption. I will suppose you to have among your customers two families, in the same business, each containing the same number of individuals. They are now in every respect upon an equality, both being supported by labor and both growing richer by frugality. Suppose that one family begins to use twenty cents worth of ardent spirits daily, and continues to do so for ten years to come; the other family abstains from the use of ardent spirits altogether. Compare the results, and inquire which of them, during this period, will prove to be your most profitable customer.

Twenty cents a day is seventy-three dollars a year. This annual sum, with simple interest, amounts in ten years to about one thousand dollars. This is no trifle to be taken from the earnings of a laboring man. But pursue the history of this family. In two or three years, the man becomes diseased. He is frequently affected with rheumatism, and cold, and fever, and headache, and cannot perform his accustomed labor. He does not find employment as readily as formerly, and in a year or two more he complains that the times have become hard. He is often destitute of fuel and of provisions, and finds difficulty in meeting his payments with punctuality. His children are badly clad and his house is in bad repair. Presently, as a necessary consequence, sickness ensues, and medical attendance is added to his other expenses. Things go on worse and worse, until, before the ten years have elapsed, he has been frequently sued, his business is destroyed, he is in debt to every one who will trust him, and at last, his family is broken up, his children are scattered, and most probably are vagabonds, and you find his name on your catalogue of bad debtors, with a sum against it sufficient to overbalance all the profits of his last five year's custom.

Now take the case of the family that does not drink. The money spent by their neighbors in drinking is sufficient, in ten years, to buy a house, and if put out at interest would pay the rent of one. By health and frugality, and industry, their means increase every year, and are thus becoming every year the instrument of more rapid accumulation. As their ability to purchase increases, they become every year more extensive purchasers; and as their character rises in public estimation they will certainly be better paymasters. Their children grow up accustomed to frugality and industry, and find their faculties daily expanded by enjoying the blessings of a good education. They are soon advantageously settled, and the happiness of home attracts them to their own neighborhood. You have thus a family of increasing competence for your customers, and all their young branches growing up to become your customers, your acquaintances, your friends.

I ask which of these two families is your preferable customer. By which of these two, at the end of ten years, will you have been the greatest gainer? Now, by arresting extensively the sale of ardent spirits, in a moral, well instructed community like our own, almost all the families around you will be like the latter which I have described. By the use of spiritous liquors, a very great proportion of them will be made like the former. I ask, then, is the seller the gainer by the use of ardent spirits?

But it will be said these remarks apply merely to the retailer. Is not the wholesale trade profitable? I answer, how can the wholesale dealer be paid but by the produce of the labor of the community? Whatever diminishes that labor, or renders it less productive, diminishes the ability of the laborers to consume, and renders them worse customers. What merchant would not rather supply with the articles of living a rich than a poor district; a temperate than an intemperate town? Let the wholesale dealer then remember that every cask of ardent spirits which he sends into the district from which his custom comes, annihilates forever a large portion of the power which that district possesses to purchase flour, and sugar, and tea, and coffee, and all the other necessaries and luxuries of life. And yet more; if this trade be thus unprofitable to the dealer in ardent spirits, how much more destructive must it be to the manufacturer, and to all who are engaged in those branches of industry which furnish us with apparel. The one loses much, but has some prospect of gain. The others suffer from the diminution of consumption, produced by the sale of liquor, and have not even the shadow of an equivalent.

But once more. The unprofitableness of the use of ardent spirits is capable of numerical demonstration. It is computed that the annual consumption of ardent spirit in this country equals seventy-two millions of gallons, at sixty-six and two-thirds cents per gallon, or forty-eight millions of dollars. Now of this forty-eight millions, it cannot be supposed that more than half is profit to the seller. But it is calculated by Judge Cranch, of Washington, a most competent authority, that the annual loss to this country by the use of ardent spirits, amounts to ninety-four millions of dollars. If from this we subtract the gain of what is sold, or twenty-four millions of dollars, it will leave seventy millions of dollars loss to the whole, for every twenty-four millions gain from the use of intoxicating liquors. But if we reflect that those who gain this twenty-four millions would gain more by abandoning the trade altogether, which is the fact, it is clear that the whole ninety-four millions of dollars is fairly charged to us for our indulgence in this vice.

I ask, then, who is the gainer by the use of ardent spirits? Is the buyer the gainer? No. Is the retail dealer? No. Is the wholesale dealer? No. No one is gainer. We are all losers. It is a vice by which we all are growing poorer.

[*Dr. Wayland's Address.*

### EDUCATION IN EGYPT.

To complete his arrangements, the pasha, Mahommed Ali, has founded several military schools, in which young persons of all classes, especially from among the Arabs, are instructed in mathematics, fortification, gunnery, foreign languages, and in the principles of European tactics. An extensive arsenal is established in Cairo, where cannon are cast, muskets fabricated, and gunpowder manufactured in great abundance. The latest inventions are imported from France and England; the most expensive apparatus and instruments are purchased, the mysteries of gas, and steam, and lithography, are objects of familiar study in the Egyptian capital, encouraged by the viceroy, and patronized by his court.

Mrs. Lushington visited the military college in Cairo, where she found masters in all the different branches of art and science which are deemed subservient to the profession of a soldier. "Beside these professors, there were other instructers, chiefly Italians, who, in addition to their own language, taught Arabic, Turkish, and French, as also botany and arithmetic. Of the pupils, three hundred were military conscripts, one hundred and fifty Greek slaves, and the rest Turkish boys from Roumelia, and many Egyptians, who were either Mamlouks or slaves of the pasha. These were divided into classes of sixty or a hundred each, every class under an instructer and subordinate monitors. Besides the mathematical studies, twenty were learning Persian, a great many French and Italian, and the whole were taught to read and write Turkish and Arabic. Of the fourteen hundred boys of which the college consists, five hundred are boarders, and the rest are day scholars; all appeared healthy, clean, and well clothed.

"The munificence of the pasha allots above six thousand dollars a month to the maintenance of this seminary; which, though a small sum when compared with what would be the expenses of a similar establishment in England, is adequate to its purpose in a country where the necessaries of life are both cheap and abundant. The lithographic and printing presses next engaged our attention. They were apparently well conducted, under the management of a Druse, a native of Mount Lebanon, a young man of polite manners, lively and intelligent, and one of the many who had been sent by the pasha to Europe for education. I saw printing in all its branches, from the formation of the letters to the completion of a book. The works already printed were, a 'Turkish History,' by an officer of the grand vizier; 'Correspondence between the Pasha and the Porte;' a translation in Turkish of some of the French authors on military and naval gunnery; the Persian poem called Goolistan; and some grammars. The presses were made under the superintendence of this Druse, but the paper was of European manufacture."—*Russell's View of Ancient and Modern Egypt.*—[School Mag.]

### CRYING CHILDREN.

It is astonishing how seldom well-managed children are heard to cry at all. Parents commit two faults,—they indulge the child too long, and then get into a great passion with it for being naughty. I hear children ask their mothers twenty times for a ball, or a piece of bread, or a drink of milk; at last they set up a dreadful squalling, and *then* they get what they want.—Sometimes what they ask for is what they should not have, but having learnt to get things by crying, they always squall for it and often get it.—The best rule is this—if a child asks for what it *ought* to have, as bread, milk, a ball, or any thing of that kind, *let it have it at once.* Do not wait till the child begins to squall. If, on the contrary, the child cries for what it *ought not* to have, *refuse it;* never mind its crying and squalling, but be steady. Give it something else to play with, and it will not cry long. If you do this every day, in one week your child will find out that some things are to be had and some are not to be had, and that squalling is not useful or comfortable.

[*Working Man's Companion.*


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